

public, is maintained to this hour with like result.

"Had it not been for this opposition, there would not exist this day a brave on the warpath nor a savage in the wilderness. Even now, the Catholic Church craves permission to begin anew. She engages to end the border warfare, evangelize and convert the red man and fit him for the duties of peace, for any office in the country from the mechanic's bench to the throne of the bishop or the chair of the President, without the aid of a dollar from the treasury or a rifle from the armory, on one simple condition—to be let alone. The very savages crave it; but in vain. They are expected to embrace Christianity at the persuasion of a speculating preacher with a Bible in one hand and a government grant for their land in the other. Firewater, the rifle and legalized robbery are the weapons of his spiritual warfare, varied by a barrel of bad meat, a sack of musty flour and a shoddy blanket, as specimens of evangelical perfections, in mock fulfillment of a violated treaty." So speaks the eminent Benedictine writer, Rev. Dr. J. J. O'Connell, in his "Catholicity in the Carolinas and Georgias."

When the Revolutionary war broke out the Creeks were incited against the Colonists by English mercenaries. All the southern colonial possessions were ravaged and completely devastated by the infuriated savages. Congress resolved to make war, and this it did in 1792 when the Creeks joined the Cherokees in an attack on Buchanan's station, near Nashville. The superior forces of the United States troops caused the Creeks to sue for peace; but again in 1812, when England declared a second war against the United States, the Creeks became hostile and attacked the colonial posts on the frontiers. They were defeated in several battles fought during the summer and fall of 1813, and in the

spring of the following year Gen. Jackson completely routed them and forced them to retire into the Everglades of Florida. The population at this time is estimated to have been about 20,000. Between the years 1813 and 1836 treaties ceding lands to the United States were ratified by some of the Creek chiefs, for which one of them, Gen. McIntosh, was put to death. In 1836 when the Seminoles rose up against the United States, a large number of the Creeks joined the United States troops, while a few took the part of the Seminoles. These latter were subdued and the removal of the whole tribe to the Indian Territory then undertaken.

Twenty-five years later, at the breaking out of the civil war, they numbered only 15,000. Many perished during the three following years, some under the standard of the North, the majority under the standard of the South. At the close of the war, the Creeks were re-united and given a reservation in the Indian Territory, situated east of the Seminoles. "There your white brothers will not bother you," wrote Pres. Johnson, "they will have no claim on the land and you can live upon it, you and your children, as long as the grass grows or the water runs, in peace and plenty,—it will be yours forever." Yet the above statement has hardly been realized, for time and again during the one score years and ten, frequent troubles between the white intruders and the Creeks have occurred. This simply proves that the intermixture of the white race with the Indian is barren of good results, nay that it even retards the Indian's civilization and degrades his morals. But materially speaking, we cannot help stating, that the Indians, and especially the Creeks, have derived some benefit from the frequent contact with the pale-face. We might mention their knowledge of agriculture, stock-raising, etc., as thus acquired. Laws favor-